surprisingly pure, in spite of all cultural influences. But in the social and political area, most has been irreparably lost.

Caption 1

The Body and Its Care

A. The external appearance of a Hottentot has little that is attractive. The posture of the body of neither the male nor the female of any age has the dignity that is usual among the Herero in youth and early manhood. The tall, slim form of the Herero has a well developed musculature in the male sex and in the female sex a moderately developed Panniculus produces beautiful forms and symmetry. This naturally heightens the attractiveness of all motions in the case of the youthful body. Only [174] a strap girdles the loins of the Herero in youth. A knee-length skin shirt covers the front and the seat, but with every step the entire line of the thigh, the slim hip line and the transitions to the groin are revealed. The body of the Hottentot is too small in spite of its good proportions and normal muscular development, and it is usually so distorted by scraps of European clothing that its movements have no charm. The motions of the female bodies are somewhat clumsy because of an oversized seat and young girls who lack this ornament are quite unsteady in the movements of their limbs. [Picture. A young Herero woman (compare the figure of an older Hottentot woman on page 190)].[1]

The limbs themselves are more delicately formed. Their hands and feet are smaller and thinner than is usually the case in adults of our race and in South Africa are only surpassed by the miniature limbs of the little Bush women.

That part of the body which we know best in ourselves and others and by which we form our first judgment of a person either consciously or unconsciously, is the face. The physiognomy of the Hottentot, although ugly, attracts our attention in two ways: It is always interesting to observe spiritual animation in this strange mirror, and even more so when we become better acquainted with it through the years. And then it is a strange feeling to apply the concept of the animal species which is prompted at first glance by the contrast of our features and theirs to our own race.

A closer comparison*, taking into account the areas that correspond and

*Measurements will be given in another place.
The following accounts concern only the living body.

[1] [See p. 88. – Analyst]

1: Schultze--4A N-6 (1903-1905) 1907 FX13 Hottentot FX13

[194]
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A young Herero woman (compare the figure of an older Hottentot woman on p. 8(3))

Plates X-XII, XV and XVII also serve as illustrations.

V&R

those that deviate, produce the following: The top of the skull has no special characteristics. The forehead is moderately curved. The crown, which slants in a moderately steep direction toward the sides [175] lies well-crowned, rarely protrudes forward and even more rarely backward and the knobs of the parietal bone do not stand out. The back of the skull is never flat, and projects forward sometimes moderately, sometimes considerably. When looked at from above, the top of the skull has a definitely ovoid form, the pointed pole turned toward the front.

The most characteristic part of this view of the skull is the narrowness of the forehead, but otherwise the brain section of the forehead reveals nothing remarkable. It is moderately rounded, of medium height and steepness but the protuberances of the forehead are not marked. However the projection of the eyebrows gives the forehead a strange appearance (especially in the lateral parts. A glabella roll is usually lacking).

The cheekbones usually spread out so far to the side that the cheeks under the eyes protrude like two powerful swellings.

The chin is barely rounded, runs to a point and recedes. Thus the whole face appears pulled out only upwards above the eyebrows to the edge of the hair but also downwards from the cheek bones to the chin, when all the peculiarities of the above-mentioned parts are well-defined.

The Hottentot's nose is to our eyes of extraordinary ugliness. The nasal bone is set so deep that in many cases it is not externally evident at all where the root of the nose is joined to the forehead. The bridge of the nose is so wide and rises from the face with such a flat saddle that it nearly disappears. The lower part of the nose is all the more prominent. The bridge which in profile progresses sometimes in a straight line, is sometimes concave and sometimes convex, ends in a flat bulb at the place where our nose is pointed. This bulb continues to form a short, uptilted nose base. The enormously wide, blown-up nasal wings spread out sufficiently at the bottom so that one can look into the large transversely placed nostrils as easily as into two chimneys.

The prognathism of the jaw is often emphasized by a proboscis-like extension of the lips. The upper lip with its shallow, middle furrow appears long when compared with the lower lip. The lips, brown, thick, cracked and puffy surround a medium-sized and normally straight mouth line. The receding chin and the sunken bony part of the nose make the area of the jaw protrude even more like a snout. (cf. Illustration, p. 176). The

● 162.

teeth are usually in a straight row, and, as is typical for ours, show an increase in size [170] in the upper incisors toward the middle of the jaw as well as of the bicuspids and the molars of both jaws and a similar decrease in size of the lower incisors.

The eyes, which have a dark-brown iris, peer out of lids of medium length, which are not widely opened. The connecting line of the outer corner of the eye with the middle of the caruncula lacrymalis often reveals a faint slanting of the lid (towards the outside and upwards), although this slanting is not at all evident to the casual glance nor does it deviate from corresponding findings in our race. The space between the eyes is large.

Even if there were no crows feet in the area of the eyelids, the fold of the upper lid is usually so well developed that the lid itself disappears at the middle and sides under it. In many cases a fine skin fold extends around the outer corners of the eyes like a sharp seam, sometimes passing without interruption into the medial part of the lid fold, sometimes separated from it by several millimeters of unfolded skin. (Anatomically this) corresponds to an epicanthus, but it is differentiated from the typical Mongolian fold in that it leaves the caruncula lacrymalis free. The well developed caruncula lacrymalis covered with nictitating skin [Picture. Hottentot of the tribe of the Topnaars, about 20 years old.] is hidden under the tarsus of the lid in the rare cases in which it is not exposed. The part of the conjunctive tunica normally protected by the lids when the eyes are at normal aperture, is smooth and of a bluish-white color. On the other hand, the exposed part which suffers greatly from dust and smoke has a yellowish [177] color and an uneven surface. I never saw the upper tarsus descend with a sharp edge. The black lashes are short and thickly massed. The eyebrows are usually short and narrow, sparse, relatively thickest in the middle; the individual hair is curly. Sometimes the eyebrows are straight, sometimes curved; they are low and placed horizontally, (sometimes ascending towards the outside) and do not meet.

[Picture. Hottentot of the tribe of the Topnaars, about 20 years old. (The same person depicted on page 176.)]

For purposes of orientation in the comparison of physiognomies, the portrait of a young Herero is included here (pages 178, 179.) (cf. also the portraits of the Bergdamaras [Kaffirs] the Betschuans and the Bushmen that follow later).

The ear is usually flat against the head. Either completely or semi-adhering lobes are the rule; I saw a Darwinian point only in the rarest cases and usually only indicated on the incurved helix.

(D:192)

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Horseman of thetribe of the Topnaars, about 30 years old.

1:Schultze--48 N-6 (1903-1905) 1907 FX13 Hottentot FX13
Nama

N2●

[177]

Hottentot of the tribe of the Topnaars, about 20 years old. (The same person depicted on p. 6 (A).)

The Hottentots and the darker Bushmen whose skin is light-brown or fawn-colored stand alone among the blackish-brown to black human races of their neighborhood. A pale, fawn-colored, brownish-yellow is the basic color of the Hottentot's body. On the face the skin is often brown but on the sole of the foot, it becomes the slightly tanned skin color of our race, even more so under the nails of the feet and hands, sometimes seeming yellower, sometimes pinker. They do not have our bright red lips. The mucuous membrane of the mouth (including the parts of the lips which are invisible when the mouth is closed) [178] and of the throat is a dull red tinted with violet. That is also true of the vulva. The glans penis, however, is a bright pink color. I never [309] saw a single case of circumcision.

The Hottentots cannot consciously move either the muscles of the skull or the ears, only the platysma, as I later tested.

[Picture. Herero, about 20 years old]

The body hair is extremely scant. Because of this and the strong curl in each fine hair, wherever the hair grows in bunches (except for the eyelashes, the eyebrows, the moustache and the beard), it mats together into separate, isolated tufts between which the skin shines brightly. But these visible parts of the skin are not bald: The implanting of the hair in the skin is regular, at least no group arrangement can be identified which would correspond to those matted tufts. That is true for the hair on the skull as well as around the genitals and in the armpits. The stronger the spiral curling of the individual hair and the scantier the total amount of hair is, the firmer and smaller the tufts. There are variations in all stages from compact formations that measure only a few millimeters across to loose clumps that are centimeters large. Only in a few rare exceptions is the hair on the head so strongly developed that it forms curls as long as the finger, thickly massed, but individually differentiated, which then stand straight up in confusion or dangle around the head in a fantastic way (cf. Plate V.) The Hottentot himself [179] designates the black round knots of hair on his head with the same word that means goat dung (ǃnoǂa-s). The Boer compares these hair knots with peppercorns and calls the Hottentot "Pepperkopp". Among several hundred Hottentots I met [145] only one bald one.

The Hottentot has only those parts of a beard that our race has best developed, namely, a weak mustache (especially developed towards the side) and a chin beard. The separate hairs of these are well developed. He does not have side-whiskers and a complete hair covering

1: Schultze---SA N-S (1903-1905) 1907 FX13 Hähnexem FX13

[illegible]
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Herero, about 20 years old.

under the chin and on the neck is lacking. It is only suggested here and there by separate hairs.

[Picture. Herero, about 20 years old (the same person that is pictured on page 178)].

The physiognomy of the Hottentot receives a heightened expression through the premature appearance of wrinkles. The corner wrinkle from the mouth to the nose and a fine wrinkling of the skin under the eyes, appear very early, along with forehead wrinkles. With age the lines increase and develop into wrinkles to such an extent that they rob the face of all expression and extend over the neck and breast in long, parallel stripes (cf. Plate XVII). The skin of young and healthy individuals of both sexes is stretched stiff and fresh across the soft parts (cf. Plates XII and XIII).

The fatty padding of the female body is generally considered ornamental. The breasts are fully developed. Accumulations of large masses of fat on the buttocks and on the outer side of the upper thigh (steatopygia) often produces a distorted figure in the matron. Such enormous development and such definite localization are a peculiarity of the race as [180] is the enlargement of the small lips of the vulva to form an apron, which will be discussed in another place.

B. Posture of the Resting Body

However neglected the external appearance of the Hottentot seems to be at first glance, I still discovered here and there certain rules of deportment, concerning the posture of the resting body. It is forbidden to lift the knee above the level of the head as is the case when lying on one's back with the knees bent. The designation for such a position is !hõ!//gua *.

* I could not find the word "!hõ!" listed anywhere; it is as sharply differentiated from !hoi- to be bent, as from !hõ!- to mock. As far as I could determine the meaning [illegible]. [Picture. Hottentot woman of Berseba, 1.48 m tall, about 40 years old with well-developed fatty buttocks.] from the native usage, it has the sense of "uncouth." A man speaks thus to another with a noticeably large set of teeth: [181] "sa arii kgoma !hõ! //gũga (e)ĩ tu" i.e. "Your

[illegible]--GA N-6 (1901-1902) 1907 FX13 Statement FX13

[illegible]

[illegible]

Herero, about 20 years old (the same person that is pictured on p. 7(A).).

A: Schultze--SS N-S (1903-1960) 1907 FX13 Hottentot FX13
Nama

• N2
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Hottentot woman of Bersaba, 1.48 m tall, about 40 years old with well-developed fatty buttocks.

1: Schultze--40A N-S (1903-1905) 1907 FX13 Hottentot FX13
Nama

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[illegible]

A nursing Topnaar Hottentot Woman, about 25 years old.

A Hottentot woman from Koetmanshoop in an apron.

A Topnaar Hottentot woman with a child in Abia skin.

A Hottentot woman from Koetmanshoop in a karos.

[Between 262 and 263]

Plate XI.

A Topnaar hut under a giraffe acacia.

Hottentot boy in an apron.

Plate XII

Toposa Nationalist girl.

Plate XIII.

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Topnaar boys.

[Between 374-375]

1: Schultze--175A N-5 (1903-1906) 1907 FX13 Hottentot FX13

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an old Topnaar Hottentot woman [544a]

An old Bondelzwart Hottentot man;

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot
Bushmen FXID

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AUEN BUSHMAN
Showing initiation cuts between eyebrows

L. Fourie

[facing p. iii]

OLD BONDELSWART (!GAMI ǂNUN) MAN

L. Schultze

OLD TOPNAAR (ǂAUNIN) WOMAN

[face p. 48

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

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2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

B 142 147

may occasionally be seen in the men also. Strongly-marked steatopygia is not very frequent, however, and in spite of the many statements to the contrary it cannot be regarded as a racial peculiarity. Fritsch, indeed, and other acute observers even look upon the occurrence of steatopygia in Bushwomen as indicating the presence of Hottentot blood. However this may be, it is certain that steatopygia is not as prominent a feature of Bushwomen as is sometimes asserted. In the Northern Bushwomen it seldom occurs.

The breasts in young girls are small and conical, with well-marked nipples; after puberty they become somewhat pendulous, and in the older women who have given birth to several children they hang very low and are often in an extremely shrivelled condition. The genital organs are notable for a frequent hypertrophy of the labia minora—the so-called "Hottentot apron"—which are sometimes considerably elongated, and may project as much as 10 cm. beyond the rima pudendi. This appears to be a physiological feature, and not artificially produced by manipulation, as has sometimes been suggested. It is found in the Northern tribes also, but is not peculiar to Bushwomen, since it is common among the Hottentots as well as among various East African peoples.

B 142 141

It will be seen from this description that all the Bushmen are on the whole fundamentally of the same physical type, although the Northern tribes vary in certain features from the Southern. It is impossible to draw any clear-cut line of distinction between the different tribes. There is rather a continuous gradation of characters, the type gradually becoming more impure the further north and east we go. The general tendency is for the Northern Bushmen to be taller, often considerably taller, than their Southern relatives; they have a darker colour, and better muscular development, relatively narrower and higher heads and faces, and show certain negroid characteristics in their facial features and bodily build. These divergent tendencies, it is evident, are the result of racial intermixture with other peoples, principally Bantu negroids; and the process of intermixture is still continuing. Seiner's designation of these Northern tribes as "Bastard Bushmen" is well founded, and there can be no doubt that they are all by now to some extent at least a hybrid people as far as physical characters are concerned.

Hottentots

H 141 142

The Hottentots resemble the Southern Bushmen very closely in appearance. It is only in stature and shape of the head that significant

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

KORA (HOTTENTOT) WOMAN
Notice the excessive facial wrinkling

A. M. Cronin

"MOSARWA" BUSHMAN, S. KALAHARI

[facing p. 60]
H
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2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

differences between the two peoples can be detected. Amongst themselves the Hottentots vary but slightly, save, of course, where there has been much recent intermixture with other peoples. Among the Korana, for instance, who have absorbed a good deal of Bantu blood, one may often notice individuals who differ from the normal Hottentot type in being of a darker complexion and in having a greater development of hair on the head and face, coarser features and broader noses. But in pure-blooded Hottentots the physical type is on the whole fairly uniform in all the divisions. The following description may therefore be regarded as a general survey of those characters which can be looked upon as common to all people of the normal Hottentot type.[1]

In stature they are mostly of medium height. The fullest series of measurements are those given by Schultze for the Naman. He found that in 73 men the mean height was 162·4 cm., although the individual statures ranged from a minimum of 150·5 cm. to a maximum of 176·5 cm.; while in 27 women the mean was 149·7 cm. (min. 135·5, max. 162·5). The measurements recorded by other writers and of other groups of Hottentots correspond closely with these figures. The Hottentots thus appear to be appreciably taller than the Cape Bushmen, but only slightly taller than the North-Western Bushmen; while, on the other hand, they are on the whole somewhat smaller than the North-Eastern Bushmen.

Their skin colour is predominantly a light brownish-yellow, somewhat lighter in some cases than even in the Cape Bushmen. The skin itself is dry, and on the whole has little adipose tissue; it also displays the same propensity to fold as in the case of the Bushmen. In young people it is drawn smoothly over the muscles and bones, and has a certain pleasing and taut appearance. But in adults, and in particular in women who have borne children, its appearance is completely changed: the skin of the abdomen becomes flabby, and deep wrinkles readily form there, on the chest and on the face. There is little hair on the body; the arm-pits, pubes, and other parts are very sparsely covered with it, while the beard and moustache in men are only feebly developed. The hair is black and short, and has the same "peppercorn" formation which characterizes the Bushmen. It rarely turns

[1] The most exhaustive analysis of the physical characters of the Hottentots is found in the recent work of L. Schultze, *Zur Kenntnis des Körpers der Hottentotten und Buschmänner*, 1928, esp. pp. 147–86. Of the earlier works the more important are Fritsch, *Die Eingeborenen Süd-Afrika's*, pp. 271–91 *et passim*, and E. Fischer, *Die Rehobother Bastards*, Jena, 1913, esp. pp. 57–134 *passim*.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

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142 grey before about the sixtieth year, but baldness is rare, even in extreme old age.

B
H
141 The head on the whole is long, narrow, and low—appreciably longer than in the Cape Bushmen, and slightly narrower and higher as well. This is best illustrated in the figures given by Schultze. In the 73 Hottentot (Nama) men measured by him, the mean maximum length of the head was 192 mm., the breadth 140 mm., and the height 116 mm., while in the 14 Bushmen (mostly from the Southern Kalahari) whose measurements he also records the corresponding dimensions were 187 mm., 142 mm., and 113 mm. The mean cephalic index of the Hottentots was 72·9 (max. 78·5, min. 67·1), and that of the Bushmen 75·8 (max. 78·2, min. 72·9); and whereas 57 per cent of the Bushmen were mesocephalic, the remaining 43 per cent being dolicocephalic, only 15 per cent of the Hottentots were mesocephalic, the remaining 85 per cent being dolicocephalic and hyperdolicocephalic. The length-height (altitudinal) index was the same in both cases, 60·3 (orthocephalic); but the lower height of the Bushman head is here neutralized by its smaller length. In the breadth-height index, on the other hand, the difference in the shape of the head is again apparent. The average in Hottentots is 82·8, that in Bushmen 79·5. It was found by Schultze that the form of the head in the Hottentots tends to alter in that, with higher stature, the head on the whole becomes longer and not broader (i.e. more dolicocephalic), and also higher (i.e. more orthocephalic). It will be noticed that the variations in shape of the Hottentot head as a whole from that of the Bushmen lie in the same direction. They may therefore possibly be correlated with the increased stature of the Hottentots as compared with the Cape Bushmen.

The face in the Hottentots is low and flat, but slightly longer and narrower in proportion than that of the Bushmen, and somewhat different in appearance. The forehead is low and narrow, but the cheekbones are high and prominent, and with the relatively narrower lower jaw and pointed, retreating chin give a triangular outline to the face. The nose is short and extremely broad, although slightly narrower in proportion than the Bushman nose: the nasal index is 100, while that of the Bushmen is 115. Both, however, are markedly platyrrhine. The bridge is very low, the nostrils wide and directed forwards. The eyes, especially in young people, have the same peculiar fold of the upper eyelid and very narrow opening which characterize the eyes of the Bushmen. The iris is also dark brown. The ear is

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

somewhat larger than in Bushmen, and while it does not display the same well-marked peculiarities as the Southern Bushman ear is, on the whole, strongly reminiscent of it, especially in shape and in the well-rolled helix. There is generally a moderate lobe, although occasionally the ear is lobeless, as in pure-blooded Bushmen. The lips are thin, the mucous membrane everted, and there is the same convexity of the upper lip as in the Bushmen. The lips project considerably, the lower slightly beyond the upper, giving the mouth a snout-like appearance, which may also be noticed in some of the Bushmen. This projection of the lips easily conveys the impression of great prognathism, owing to the flatness of the nose and the retreating chin; but actually the degree of prognathism is slight, although greater than in the Cape Bushmen.

In build there is also a great similarity between Hottentots and Bushmen. The bodies of the Hottentots are slender, and the limbs very slight; good muscular development is rare, the muscles generally being thin and cord-like. The legs are rather long in proportion to the trunk, while the arms, again, are short; the hands and feet are small and narrow, like those of the Bushmen. The hips project but little, and the protuberant belly seen in the Southern Bushmen does not occur to the same extent, although it is also often found in small children. The buttocks are small, but may appear prominent owing to the strong inclination of the pelvis and the hollow back, features already noted in the Bushmen as well. The horizontal position of the penis found in pure-blooded Bushmen is occasionally seen in the Hottentots, but is comparatively rare.

The breasts of the girls, like those of the Bushmen girls, are proportionately small and conical, with projecting nipples; but in mature women they become quite limp, and hang flat against the body. Steatopygia is far more common and more pronounced than in Bushwomen; it is found in the women of all the Hottentot tribes, although it tends to disappear where there is any great degree of intermixture with other peoples. Elongation of the labia minora is also very often found as a physiological feature. Although this cannot be regarded as a racial peculiarity, the fact is noteworthy that it occurs far more frequently in Khoisan women than in the women of any of the other South African peoples.

Relationship Between Bushmen and Hottentots

The Hottentots and Bushmen are so much alike in physical characters and so distinct in appearance from the other inhabitants of

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

South Africa that we cannot but look upon these two peoples as very closely allied in race. Both the Cape Bushmen and the Hottentots have a brownish-yellow skin colour; black, spiral, sparsely-distributed hair; low heads and faces, broad flat noses with low bridges, widely separated eyes with narrow openings and a strong development of the upper lid; steatopygia and elongation of the labia minora. The Hottentots, however, are taller; their heads are larger in length and height, and prevalently dolicocephalic; their faces slightly longer and more prognathous, and their noses slightly narrower; while steatopygia is also more common.

Now it has already been shown that the more northerly Bushmen are taller and darker than the Cape Bushmen, and that their heads tend to be longer and higher and proportionately narrower, while they have also a higher degree of prognathism. These divergencies, we have seen, are obviously the result of intermixture with other peoples, principally of negroid (Bantu) stock. In the Hottentots the differences from the Cape Bushmen in stature and the shape of the head are of the same nature as those found in the Northern Bushmen. On the other hand, they have the same skin colour as the Cape Bushmen, and certain peculiarities, such as steatopygia, which are more pronounced in them than even in the Bushmen, and which seldom occur in the Northern Bushmen.

In view of the comparative evidence afforded by the Northern Bushmen, it seems that we must look upon the Hottentots also as people of Bushman stock who have been influenced in physical characters by intermixture with some other racial group. The prevalent theory, as already mentioned, is that this new component was derived from the light-skinned Hamitic stock. Shrubsall, however, working upon skeletal material alone, maintains that this theory is untenable, and that the new element in the composition of the Hottentots must have been of Bantu stock. "The appearance of the Hottentot skulls," he says, "in no way suggests any marked intermediate characters between those of Bushmen and of any more Hamitic race, while in the features in which they differ from the Bush crania they certainly resemble negroes . . . When the distribution of the various cranial and facial indices is compared it may be seen that the Hottentot in almost every case is intermediate between the Bushmen and the Bantu negroes . . . It can be shown that while the Hottentot measurements are in some respects intermediate between those of Bushmen and of Hamites, they are more nearly intermediate between the

L. Schultze

HOTTENTOT (ǂAUNIN) MEN WITH HAMITIC FEATURES

[facing page 64]

[face p. 64]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

B H 144 141c

Bushmen and the Bantu, and where they show this least they resemble the Sudanese negro more than the Hamite."[1]

The fact that the Northern Bushmen, who have unquestionably been affected by racial intermixture with the Bantu, tend to diverge from the Cape Bushmen in the same cranial features as do the Hottentots might seem to support this view. On the other hand, these Northern Bushmen have also acquired a darker skin colour, while the Hottentots are as light in colour as the Cape Bushmen; and, again, as von Luschan has shown, occasionally one finds facial features in the Hottentots which are strongly reminiscent of the Hamitic type, and can only be regarded as reversions to it (cf. Plate V).[2] Schultze also comments upon the same fact, and shows that in several of the men whose physical characters he investigated statures well above the mean were combined with long faces and narrow noses, features indicative of Hamitic influence.[3] Moreover, although such evidence cannot be adduced as conclusive in a discussion of purely racial origins, it is surely not without some bearing upon this question that the languages of the Hottentots present affinities to those of the Hamitic language family, and that their cattle and sheep are of the breeds associated in Africa with Hamitic culture.

B H 142 144

The craniological evidence is opposed to the conclusion that the Hottentots are a true Bushman-Hamitic cross without a negro element; but the other factors noted suggest that some Hamitic element at least must have entered into the composition of the Hottentots. In this connection it must be mentioned that the Bantu themselves are negroes who have been affected to some extent by Hamitic admixture. Consequently the resemblance in cranial characters between the Hottentots and the Northern Bushmen need not necessarily argue against the presence of Hamitic blood in the former. It seems reasonable, therefore, to assume that the Hottentots may represent a mixture of people of Bushman stock with both Hamites and negroes, or perhaps with an earlier mixture of the two latter stocks having a predominantly Hamitic culture. The fact that the racially pure Hottentots now vary but slightly amongst themselves suggests that this intermixture which gave rise to them is of very long standing, and hence probably originated before they came into South Africa.

[1] F. C. Shrubsall, "The Pygmy and Negro Races of Africa," *Lancet*, 1908 (January–June), p. 985.
[2] "Hamitische Typen," in C. Meinhof, *Die Sprachen der Hamiten*, 1912, pp. 252–3.
[3] Op. cit., p. 213.

2: Schapera E-4, 5 (no date) 1930

FX13 Hottentot FX13

Nama

PLATE XIV

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415
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L. Sykulski

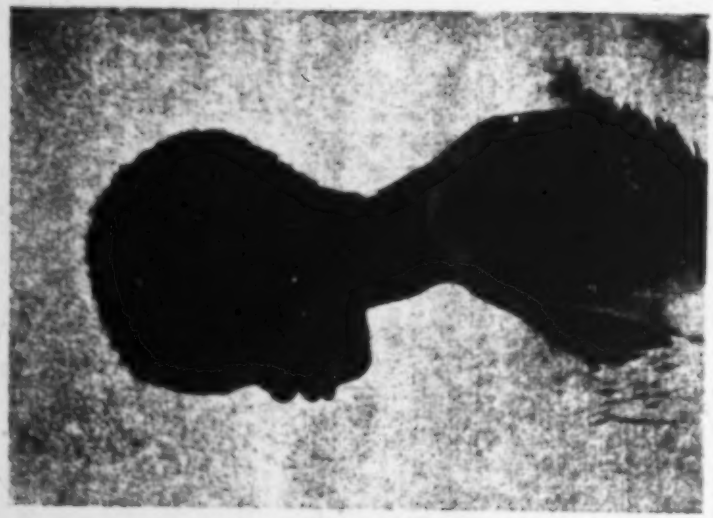
TOPNAAR HUT UNDER GIRAFFE ACACIA

[See p. 190

2: Schapera E-4, 5 (no date) 1930

FX13 Hottentot FX13

Nama



L. Schultze

TOPNAAR GIRL, WEARING SHEEPSKIN KAROSS

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5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

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Hottentot.

[facing p. 108]

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

THE NAMA.

1. Physical and Mental Characteristics.

101 1. The Nama nation lives in South West Africa. Its principal seats are in the territory between the Orange and the Swakop rivers. Ethnographically it forms a portion of the Hottentots, once a nomad people consisting of many tribes which wandered over the broad plains of Southern Africa before the arrival and expansion of the Europeans.

141 2. The Nama are mostly of medium height. Some of them attain a height of 1.70 m., which is the reason for the observation made in old reports that the Nama are a tall race compared with the Hottentots of the Cape. Their general height, however, varies from 1·50-1·65 m. Members of both sexes are frequently met with, however, who are less than 1·50 m. in height.

142 3. The colour of their skin is remarkably light. A light-skinned people among the dark races of Africa is in itself an enigma and leads one to the assumption that the Nama migrated with other Hottentot tribes from Northern Africa in prehistoric times. This view gains in probability in the light of linguistic research and is supported by old legends.

The colour of the skin, which on the palms of the hands and the soles of the feet, is hardly different from that of European races, may be described as pale yellow, tinged, particularly in the case of the old tribe of the Red Nation, with a red undertone. Over the spine there is a darker patch. The membranes of the lips are a pale dull red.

141 142 4. The skull is of peculiar shape. The narrow forehead, which is usually slightly arched, has no bumps. The back of the head is more or less arched and never flat. The cheek-bones are prominent. The receding chin is pointed. The prominent cheekbones and pointed chin give the face an almost triangular appearance, especially in the case of elderly people, whose rounded cheeks have been superseded by numerous wrinkles. The root of the nose hardly protrudes, the bridge has the appearance of having been pressed back and ends in a flat, broad snub nose, the openings of which are clearly visible.

142 5. The prominent cheekbones and the flattened bridge of the nose cause the eye-lids to seem slanted. The glaring sun of the country and the frequent lack of vegetation force the ocular muscles to contract, causing the eyes to blink and this accentuates the impression of slant-eyes. The iris is always

5: Vedder M-5 (ca. 1910) 1928
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Hottentot Woman.

[facing p. 109]

142 dark brown and shows no distinct patches caused by veins as is the case with the brown eyes of the European. The white of the eye frequently has a tone verging into dirty yellow.

6. The prognathism of the jaws which is conspicuous in almost all of them, is frequently accentuated by thick, protruding lips. Thick lips are, however, not the rule with all of them. The teeth are often of exceeding whiteness and regularity, but in the case of elderly people they are frequently prematurely decayed or lost.

7. The ears are mostly small, the lobe of the ear either wholly or partly joined. I have never observed a Darwinian tip. Most remarkable, however, is the variety of ear-shells. for I have observed ear-shells which were almost devoid of cartilage while the cartilage of others was so strong that it was very difficult to bend the ear.

8. The hair of the head is black, short and woolly. When not combed the hair has the appearance of being gathered into small tufts. It was on account of this that the Hottentots were given the name of "peperkop," since the woolly, fine and frizzy hair reminds one of pepper-corns. The hair rarely turns grey before the 60th or 70th year, and it is the rarest thing to meet an old Nama with wholly white hair. The armpits and other portions of the body are very sparsely covered.

147 9. With the exception in the limbs, there is a peculiar propensity to adipose tissue. In young people of both sexes there is a regular distribution of fat, which gives the skin a certain pleasing and taut appearance; but the appearance of elderly men, and particularly women who have had one or more children, is completely changed. The skin of the stomach becomes flabby and the skin gives the impression of being loosely hung over the muscular system, as if it has not been able to contract upon the disappearance of the fat. The stomach skin, later the chest, is then covered with innumerable wrinkles, until at last the face too reveals numberless wrinkles.

During this period of redistribution of fat, steatopyga sets in with many women, which is apparently a hypertrophy of the fat over the coccygeal muscles. Not all women have this accretion of fat, which to the Nama is the ideal of beauty: but it is estimated that about 10 per cent. of the Nama women attain to this ideal. Some men of advanced age, strange to say, also reveal distinct steatopyga.

141 10. The hands and feet of men and women are of exceeding daintiness, and this daintiness is surpassed only by the Bushmen. Europeans certainly do not rival them. A num-
144 ber of these physical peculiarities indicate that the Nama are in all probability not a pure race, and that in past centuries there has been a considerable admixture of Bushmen blood.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

Massage.

757 755 Where pain was felt, fat was rubbed in. If this was unsuccessful, then the doctor performed passes over the part with his hands, and then let drop a piece of wood from the nose and asserted that it was out of the patient's flesh. (Campbell.) Plasters of fat were applied from a freshly killed animal, and motions made with the hands over the plaster, so that medicine was combined with magic. Should that fail, then incisions were made. Massage was, and still is, in common [841] use, and is called P/kouroe. When women are behind their time with menstruation a rolling movement of the hand on the stomach is the correct method of treatment, and presumably it was a loosening motion. For pains and sprains, punching, kneading, and rolling are employed. P/koo is the transference of heat from a fire to the part affected by the intermediation [842] of the hand, which is warmed and applied gently. In the case of the unfruitful woman, she is massaged downwards on the abdomen. If this does not produce the desired effect, then the P/gai aup may be consulted, and he may do the rubbing.

Surgery.

752 The Hottentots' knowledge of surgery was limited. They successfully reduced dislocations. The joint was rubbed briskly with fat and the limb then moved briskly up and down. For example, a dislocation of the right shoulder would be reduced by gripping the patient's hand as though about to shake, and then vigorously pulling him towards and then pushing him away from one. Campbell says that they tied splinters of wood around broken limbs and left them until the bone was firm again.

Amputation of a finger joint was common and possibly led to experiments upon larger limbs. Kolben states that the head of the joint of the finger was tied up with sinew, and then [278] cut through below. To the raw surface, leaves of myrrh and sweet herbs were applied and tied on. He suggests that this method was used for the removal of larger limbs, and a skeleton found near Garies showed that a limb might be removed or lost and the patient live for at least a while afterwards. Our old Nama woman stated that the "old people," when a leg was badly broken, amputated it through the knee joint after tying a thong tightly around the lower end of the thigh. It is common knowledge that the native is an expert at disjointing 232 any animal. The operation of gelding animals, especially bull calves, was in daily use and was performed by bruising the testicles between two stones. The monorchism, so frequently 142 referred to by early travellers when writing of the Hottentot, was doubtless the application of the same method to male babies with the intention of reducing the number of twins born —once again a sympathetic reason.

8: Dapper Q-4 (no date) 1933
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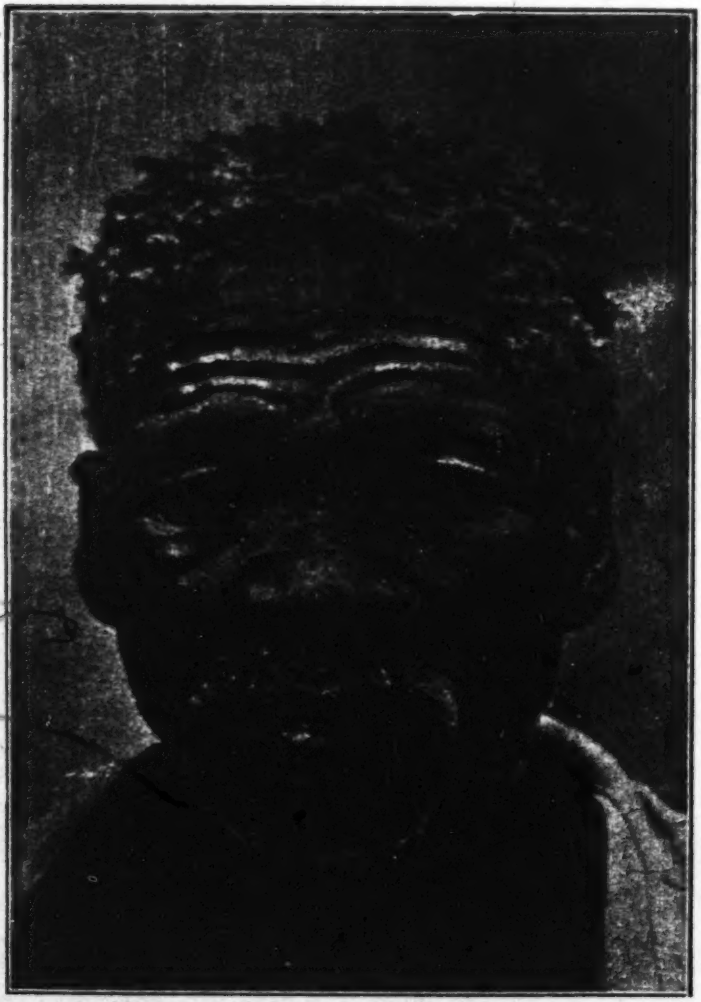

[*Photo from S.A. Museum.*

OLD CAPE HOTTENTOT MALE.

[facing title page [A]]

8: Dapper Q-4 (no date) 1933
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000 en de *Goringhaikonas* of Watermans, groote en kleine *Karichuriquas* en *Hosaas*. Tot zijne hulp heeft hy eenen onder-koning, en noch eenen ander, de derde perzoon in 't Rijk. De *Koehque* of Koning der *Saldanhars* die des jaers zestien hondert en een-en-zestig regeerde, was genaemt *Oldasoë*, zijn onderkoningh *Gonnomoë*, en de derde perzoon in 't rijk *Koukosoë*. d'Onder-Koning *Gonnomoë* wort by d'onzen aen de kaep, de zwarte kapitein geheten, ter oorzake hy altijts zwarter en vuilder in 't aenzicht is bestreken, dan d'andere: is een grof en zwaerlijvig perzoon, getrout aen drie vrouwen, by de welke hy vele kinderen gewonnen heeft; daer nochtans de *Koehque* of Koningh *Oldasoë*, die des jaers zestien hondert en een-en-zestigh, aen een langdurige en quijnende ziekte is komen t'overlijden, noit niet meer dan een eenige vrouwe heeft gehad. Deze *Oldasoë* was een perzoon, frai van leest, welgestelt van leden, en zeer zedigh, die ook noit den onzen de wapenen heeft aengeboden; desgelijx is de derde perzoon in 't rijk tamelijk frai van aenzicht en zedigh van manieren. Koning *Oldasoë* liet eene dochter na, met name *Namis*, goelik en zeer schoon van gedaente, uitgezondert dat zy wat plat van neuze is, gelijk al deze volken zijn.

GROTE EN KLEINE KARICHURIQUAS EN HOSAAS.

De grote en kleine *Karichuriquas* en *Hosaas* leggen meest in de dalen en daer ontrent van de Saldanha-Bay. Zy

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622 [29]) For "Oldasoë" (in the records his name is always spelt Oedasoa) and "Gonnomoë" (whose name also appears as Gonnoma, Ngonnoma, etc.), see above, n. 28. Koukosoa van Riebeeck speaks of as "the chief of Oedasoa's kraals" (D., Dec. 1, 1661), or as "the secunde of his army" (D., Nov. 3, 1660), or as his "chief councillor" (D., Nov. 16, 1661), etc.

624 [30]) Van Riebeeck refers to him as "a niggardly and beggarly fellow, who has most extraordinarily trained his men for the begging business," whereas Oedasoa, "though of smaller stature, is a more stately and commanding man" (D., Nov. 7, 1658). In the first years of contact with the Kochoqua, Gonnoma was believed to be the great chief, and Oedasoa his inferior (D., Oct. 21, 1658; Nov. 7, 1658), but by the middle of the following year their true relationship had been recognised (D., June 28-29, 1659).

622 [31]) Dapper is mistaken here. Oedasoa did not die until 1689 or 1690 (Theal, *op. cit.*, 355); it was his wife who died in 1661 (*Letters desp.*, iii, 240).

● 142 [32]) Van Riebeeck calls her "a beautiful, well-shaped girl, not darker than an ordinarily white Mestiso" (D., Nov. 3, 1660).

619 [33]) Also referred to in the early records as Charingurina, Chariquas, Charinguriqua, Chariguriqua, Gregeriqua, etc. The real name of the tribe, according to Vedder (*Native Tribes of S.W.A.*, 114) was *≠Kari-huriqua*, i.e. the small (*≠kari*) tribe which lives

8: Dapper Q-4 (no date) 1933
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the Goringhaikonas or Watermen, Great and Little Karichuriquas, and Hosaas. To help him he has a subordinate king, and still another man, the third by rank in the kingdom. The *koehque* or king of the Saldanhars who reigned in the year 1661 was named Oldasoä, his subordinate king Gonnomoä, and the third lord of the kingdom Koukosoä.[29]) The subordinate king Gonnomoä our countrymen call the "Black Captain," because he always smears his face blacker and dirtier than the others. He is a coarse and corpulent man, married to three wives, by whom he has begotten many children.[30]) On the other hand the *koehque* or king Oldasoä, who died in 1661 after a long and lingering illness,[31]) never had more than a single wife. He was a man of fine stature and build, and very modest, who also never lifted arms against our countrymen. So, too, the third lord of the kingdom is of fairly good appearance and courteous in manner. King Oldasoä left behind a daughter named Namis, winning in appearance and with a very beautiful figure,[32]) except that her nose is somewhat flat, as in all these people.

Great and Little Karichuriquas and Hosaas.

The Great and Little Karichuriquas and Hosaas[33]) live mostly in and about the valleys of Saldanha Bay. They

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at the sea (*-hurib*, sea). Van Riebeeck says of them: "They chiefly dwell between Saldanha Bay and midway between Robben and Dassen Islands, about 4 or 5 hours' walk away from the coast inland. They had been subjects of Oedasoa, but had rebelled against him. They used to be his cattle herds, but afterwards they appropriated all the animals to themselves. For that reason all the other tribes of Hottentoos refuse to acknowledge them as a people who have a Choeque or Hunque, i.e. a hereditary king or chief" (*Letters desp.*, iii, 240; cf. D., Apr. 20-23, 1661). This group, after receiving a strong infiltration of white blood, moved away to the north about the middle of the eighteenth century, and established itself at the Kamiesberg in Little Namaqualand under the leadership of Adam Kok. Here it gradually was joined by other half-breed Hottentots, or "Bastards", a name by which these people now began to call themselves. From the Kamiesberg they moved on to Pella on the Lower Orange, and then to the Middle Orange Valley, where they were found in 1813 by the missionary John Campbell, who induced them to resume their old but almost forgotten and now mutilated name of *Griqua*. In the years that followed, the Griqua, under a succession of able leaders, played an important part in the political history of South Africa, but all their power has now vanished, although they still survive as a strong community (Schapera, *Khoisan Peoples*, 46). The name *Hosaas* appears in Valentyn's map of South Africa (1726) as that of a tribe lying just north of the Berg R., between the Kochoquas and the "Little Grigriquas"; but van Riebeeck (*Letters desp.*, iii, 93-4) speaks only of the "Little Chariguriquas called Hosamans," which would suggest that *Hosa* was the name of the Little Chariguriqua chief or leader.

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Nama

In the same year thirteen volunteers were again sent out for the same purpose.[44]) They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless.

The Namaquas, according to the discoveries of our countrymen,[45]) are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.[46]) There also many large gourds are found growing wild, in which they store their milk.

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Kortada, Bellugarins, etc.[47]) The men bind a plate, very artistically made of

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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottenots at this time possessed goats. The Naman obtained their goats (not their sheep, as stated by Dapper) through barter with the BaThlaping, a Chwana (Bantu) tribe, whom they called Birina (Biriqua, Briqua, Bryckje, etc.), i.e. goat people (from biri-, goat).

47) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckerts occur the names: "Cortado, on the river Infante, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . thence, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Belugaris, on the river St. Lucia" (D., *ut cit.*). The idea that the Namaqua traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Charichuriqua sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. *Cambay*, the chief town of the State of Cambay, province of Gujárat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc.

8: Dapper Q-4 (no date) 1933
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Further, as regards the manners, food, clothing, weapons, languages, government and religion of these tribes in general, they are as follows. But it should be noted that everything we are going to describe must be taken as referring especially to the Hottentots close to the Cape, i.e. the Gorachouquas, Goringhaiquas, Goringhaikonas, Kochoquas or Saldanhars, Great and Little Karichuriquas, and Hosaas; since, owing to the remoteness of the other, more inland, Hottentots, like the Chainouquas, Kobonas, Sonquas, Namaquas, Heusaquas, Brigoudys and Hankumquas, we have so far received little report of them other than what has already been related in connexion with each. Nevertheless, as far as our countrymen could judge from hearsay and investigation, they agree in almost every respect with the Hottentots living nearest to the Cape.

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BUILD OF THE KAFIRS OR HOTTENTOTS.

142

In build and shape of the body the Hottentots, such as the Goringhaiquas, Goringhaikonas and Gorachouquas (Watermen, Capemen and Tobacco Thieves) living at and near the Cape, are on the average people of medium stature, but slender, with ill-formed bodies and insignificant appearance, and yellowish in colour, like mulattos or yellowish Javanese. But those round Vleesch Bay[57]) are somewhat smaller than people here at home, and brownish-red in colour, although to a varying extent.

The hair on the head is, among all those at the Cape, short and curly, like the wool of lambs, but thicker in the women than in the men, especially among the Kobona women. The forehead is reasonably broad, but wrinkled; the eyes beautifully black, and as clear and pure as those of the hawk. But men, women and children all have flattened noses, more marked in some than in others; and in addition their lips are almost always thick, especially the upper, which is turned up and out. The mouth is well shaped and of normal size and proportions, with teeth beautifully clean and white, like ivory, and hard, so that the bite is firm.

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[57]) Vleesch Bay (Flesh Bay), close to the mouth of the Gouritz River, near Mossel Bay, was so named by the Dutch in 1601 because here they bought a large quantity of cattle and sheep from the natives in exchange for iron (Godée-Molsbergen, *Reizen in Zuid-Afrika*, I. 7).

8: Dapper Q-4 (no date) 1933
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De hals is van tamelijke lengte, met smalle schouderen en langachtige armen, doch voor na de handen heel mager en dun. De handen zijn van goeden maeksel; de vingeren lang, daer zy nagelen laten aenwassen als arents-klaeuwen, by hen voor een çieraedt geacht.

Byna hen allen is de buik dun en rang, met uitstekende billen, ter oorzake het lichaem, van gewaet ontbloot of in 't los gewaet gekleet, niet in evenwicht of pranginge gehouden wort. Zy zijn frai en frisch van benen, doch velen dun van kuiten, maer hebben, inzonderheit het vrou-volk, zeer fraie en kleine voeten. Zijn vluch te voet, en zoo sterk, dat eenigen eenen stier, in vollen loop, gemakkelijk kunnen tegen houden, en doen stil staen. Begaeft boven gemeen met een grote mannelijkheit.

Het vrou-volk is klein van stal, inzonderheit onder de *Kochoquas* of *Saldanhars*, en worden daer eenigen zoo besneden van troni gevonden, (waer toe niet weinigh helpt, dat zy gene maselen, nochte kinder-pokken onderwarigh zijn,) als met een penzeel zoude kunnen afgetrokken worden, behalve dat zy wat platachtigh van neuze vallen. Dan vallen boven mate, versta de getroude, groot van boesem, ook zoo groot, dat zy de borsten, die zy los en bloot hebben hangen, den kinderen van achteren over de schouderen, daer zy die gemeenlijk op dragen, in den mont kunnen te zuigen geven; doch de ongetroude wederom niet. Het schijnt als of haer de voeringe los is, alzoo haer op zommige plaetsen wat uithangt.

Al de *Kaffers* of *Hottentots*, is een volk, berooft van alle wetenschap, en letteren; zeer plomp, en in verstant meer den beesten als menschen gelijk; hoewel eenigen, door het gestadigh verkeeren met d'onzen, de vonken van hunnen menschelijken aerdt allengs doen te voorschijn komen; gelijk zommigen ook aen 't Fort de Duitsche tale beginnen te begrijpen.

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[302] [58]) I have been unable to find any evidence in confirmation of this statement.

481 [59]) The swiftness of the Hottentots is mentioned by most of the early observers as being particularly noteworthy, and the ease with which they generally managed to flee from their pursuers is often commented upon. Fritsch, however, remarks with justice that their scanty clothing and their familiarity with the country inevitably gave them a considerable advantage over the fully-dressed Dutch with their heavy footwear, and adds that in his experience he found nothing to confirm the idea that the Hottentots were exceptionally fleet-footed (*Die Eingeborenen Süd-Afrikas*, 304).

142 [60]) An exaggeration; there is nothing unusual in size about the genital organs of the male Hottentots.

8: Dapper Q-4 (no date) 1933
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The neck is moderately long, shoulders narrow, and arms rather long but quite slender and lean at the wrists. The hands are of good shape, and the fingers long, for they regard it as ornamental to let their finger nails grow like eagles' claws [58]). The belly with almost all of them is lean and slender and the buttocks protrude, with the result that the body, when stripped or lightly clad, is not evenly balanced. Their legs are fine and shapely, although often with slender calves; but the women especially have very pretty small feet. They are fleet-footed and so vigorous that some of them can easily keep up with a bull in full gallop and run it to a standstill [59]). They are endowed with male organs of more than usual size [60]).

The women are small in build, especially among the Kochoquas or Saldanhars. Some are found with features so regular (due in no small measure to the fact that they are not subject to measles or small-pox) that they could have been drawn with a pencil, except that they are somewhat flat in the nose. The married women, however, have exceedingly big bosoms, so big that their breasts, which hang loose and uncovered, can be passed back over the shoulders to suckle the children whom as a rule they carry there[61]). But this does not hold for the unmarried ones. The lining of the body appears to be loose, so that in certain places part of it dangles out [62]).

All the Kafirs or Hottentots are people bereft of all science and literature, very uncouth, and in intellect more like beasts than men. Some, however, through steady intercourse with our countrymen, gradually let the sparks of their human nature come to light, just as several at the Fort are also beginning to grasp the Dutch language.

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[61]) Among the Hottentots a child was suckled till it was two or three years old. The mother, when going out on her daily occupations, carried it with her on her back in a lambskin passed under her arms and knotted over the breast. Dapper's reference to the mother's breast being pushed up over her shoulder so that the baby can suck while still on her back is confirmed by several later writers (cf. Schapera, *Khoisan Peoples*, 268).

[62]) This very discreetly worded sentence refers to the well-established fact that among Hottentot women the labia minora are sometimes considerably elongated, and may project as much as 60 mm. beyond the rima pudendi. This hypertrophy, the so-called "Hottentot apron", has been regarded by some writers as artificially produced by manipulation, but Schultze, who has studied it carefully, maintains that it is a natural physiological characteristic (*Zur Kenntnis des Körpers der Hottentotten*, 185).

8: Dapper Q-4 (no date) 1933
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Onder de getrouden wort gantsch weinigh jaloersheit bespeurt, niet tegenstaende wel een paert by donker in een onrechte stal komt te raken. Dan grotelix wort d'overtreder, indien zulx in 't licht komt, uit bevel van den overste gestraft.

Overlijden.

De *Kaffers* of Hottentots zijn zeer lang-levend; want de meeste, zoo mans als vrouwen, bereiken den trap van tachtig, tnegentig, hondert, hondert tien, twintig, en meer jaren.

De gestorvene Hottentots worden al zittende, moeder-naekt en zonder eenigh gewaet aen, in een diepe put gezet, daer na aerde over 't hooft gestolpt, met een grote hope stenen daer boven op, om door het wilt gedierte niet uit het graf (want zy willen de lijken niet verslonden hebben) gehaelt te worden.

Wanneer een man of vrouw overleden, en het lijk ter aerde is besteet, dan moeten al de vrienden, tot wel in den derden graet, schoon het maer een kint van een vierendeel jaers was, volgens een oud gebruik, de pink der linken hant af-kappen, om in 't graf by den doden gelegt te worden: dan zoo d'overleden by zijn leven veerijk zy geweest, en eenige vrienden nalaet, op wie dit vee zoude komen te versterven, het zy d'eene zuster van d'andere; de moeder van de groot-moeder; de dochter van de moeder (want dit maer alleenlijk aen het vrouw-volk gepleegt wort,) moeten dezelve van ieder pink een lit verliezen, eer zy het vee, zonder uitterste wille, mogen na zich nemen: want de kranke vermagh niet het minste op zijn doodt-bedde wegh te schenken, als aen den genen, die het erffelijk toekomt.

Dan niet geerne zien zy, dat iemant komt te sterven, en doen, zoo dra iemant in eene krankheit stort, eenen heel-meester halen, die, geheel en al geen gereetschap, nochte de minste zalve by zich heeft, als een scherp aen wederzijde snijdend mesje, met een lang yzertje, voor met een kopje. Dees dan komt den kranke bezoeken, en met het mesje in den ruch ader-laten; en doet op d'armen, met

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[76]) The apparent longevity of the Bushmen and Hottentots is still a matter of popular comment in newspapers, but while it is true that individuals may occasionally reach a ripe old age, there is actually no reason to believe that longevity is a general characteristic of the people. It should also be noted that among them the skin, owing to paucity of adipose tissue, readily forms into deep wrinkles and folds, especially on the face, even in fairly young and well-nourished people, so that individuals may often look much older than they really are. Cf. Ten Rhyne's remarks on the same topic, p. 123, below.

9: Ten Rhyne D-5 (1673) 1933
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CHAP. VII.

The Seasons of the Year.

Here the winter is not very rough nor severe; there are not many hailstorms; nor are the rivers frozen; the hoar-frost brings the greatest cold. For here the year is not divided into four seasons, but, as in your India, into two. Rain makes the winter, drought the summer; both are buffeted by furious winds. But when at home the heat of the dog-star prevails, then here is the chill of rainy Orion; for when at home the Sun is approaching the equator, here, moving in the opposite direction, it recedes from it. Then if you choose any spot in Holland, Amsterdam for example, the Cape of Good Hope is 17 degrees and 51 minutes before it in respect of latitude, and 11 degrees and 30 minutes behind it, if you consider the longitude. For in the month of October, which is the beginning of summer here, when the leaves are being stripped from the trees at home, growing things here are just beginning to shoot.

CHAP. VIII.

The Hottentots who inhabit this realm.

The people who bear this name are divided into various tribes:—

1. The chief tribe is that of the *Essequaes*.[6]) This tribe is first both in numbers, in stature (you would think them almost giants), and in physical strength. None of their own race ever attacks them with impunity. Suppose the Namaquas or some other tribe have stolen two or three head of cattle, forthwith they descend on them in war. They are pretty well known by our countrymen, though inhabiting tracts of land at a distance of 150 miles, or a little more. They are frightened at the unfamiliar spectacle of our arms; in other respects they agree in their habits with those who are regularly settled at the Cape of Good Hope. Once a year, on the Governor's orders, a merchandise of tobacco, arrack, and copper necklaces, is sent to them to be profitably exchanged for cattle. The natives are agape for these articles owing to the long interval of waiting.

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6) The Hessequas (see above, p. 39) were at this time one of the most important markets for the purchase of cattle to supply the needs of passing ships, and, as Ten Rhyne says, expeditions were frequently sent to barter with them. He describes this trade more fully below, see p. 135.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. IX.

Their relations with other peoples.

Who the people are that neighbour the Hottentots is not yet known; those who venture a word about the negroes (popularly called Kafirs) depend more on hearsay than on the witness of their own eyes. Thus one of our officers would have it believed that he learned the facts I shall now mention from the most remote branch of the Hottentot family, to whose territory he had been sent with a guard of six men. These Hottentots differ widely from the rest in their ways, although they are not yet known by a special name; and they told him, says our officer, that between them and the negroes lies a broad river which they cross in boats made out of hollowed tree-trunks in order to exchange goods [15]). The Hottentots are separated from one another by no boundaries.

CHAP. X.

Physical Characteristics.

The human race as a whole, apart from local and national peculiarities, is provided at birth with a character proper to itself; but no less wonderful is it that every single individual of the species, down through the ages and among so many peoples, should be supplied by nature with his own personal lineaments, distinct from those of other men, expressive alike of the inner and the outer man, and constituting an indefinable difference between one individual and another. Thus the Hottentots as a race have everywhere a dark and swarthy skin, as if scorched by the sun, and are generally endowed with a dry, warm blood. Yet the faces of some show much fairer, departing from their native dusky hue. Nevertheless the blackest are the loveliest in their eyes, and they think themselves never so finely adorned as when they sprinkle divers coloured earths upon their hair, or rub them, mixed with fat, upon their faces. For in this region there is a mountain that produces colours, which if carefully worked might perhaps be profitable.

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[15]) I have been unable to identify this officer or the journey to which reference is made. It may possibly refer to Hieronymus Cruse, who with fifteen men landed at Mossel Bay in 1668 and went eastwards overland as far as the Gouritz R., bringing back reports of the Attaquas, "a tribe similar to the Cape Hottentots, but well supplied with copper and beads, *which they obtain from another nation dwelling further east and somewhat darker*" (D., Nov. 28, 1668).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly.

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae*[16]), just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom[17]) — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled[18]). He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet."

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular *bouchou*.[19]) Wives perform this service for their husbands.

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings.

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[16]) On this woman, see below, p. 126, n. 26.

[19]) Buchu was always ground, ie, powder, never burned.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

600 Mystas! en Divinae Veritatis assertores strenuos, die et judicio novissimo ab his Barbaris media amphitheatri scrobe ustulandi. Haec est futuri summa favilla mali!*

Caloris, frigoris, inediae, omniumque laborum supra fidem patientissimi, injuriarumque minime, quippe in vindictam proni, adeo ut pedes, culicesque pungentes, non alia de causa, ori ingestos, quam ut eos dentibus, jure talionis, insecent, molant, conterant, expuantque; nihilque sibi gratius, quam injuriam injuriae contribuere palam jactitent, nec facile quiescant, nisi animum cruciatu inimicorum exsaturaverint. Aspectu rancidi, cultu feri, vita agrestes, bellicosi tamen et insuetae servitutis, aëripedes agilitate, pernicitatem nonnumquam equorum, et Cretenses nandi facilitate, praevertentes.

Candore animi multis nostratium superiores sunt, corporis vero nonnullis, et arbitratu meo, forte omnibus albore pares, si nit[i]ori studerent, nunc adipe et radiis solaribus usti, asperoque faciei pigmento infuscantur, suntque coloris ravidi adustioris, ut plurimum argutis vivacissimisque ocellis, albugine dentibusque nive candidioribus, pupilla Coelosandarachino,** brevibus pedibus, gypsatisque manibus, graciles silonesque fere omnes. Qui Promontorio nostro

* This is an adaptation of a line of Propertius (Elegies I. ix. 18): haec est venturi prima favilla mali. The syntax of this paragraph is greatly confused. I have failed to include in my version any equivalent for the words: qui legum severitate et judiciorum metu se alligari.

** Van Oordt translates this word by *bruingele*. It is unknown to me. B.F.

S 142 [2]) This description probably applies to the AmaXhosa, about whom Grevenbroek received a good deal of information from the survivors of the wrecked "Stavenisse" (1686).

H 142 [3]) I have found no mention of this remarkable specimen of humanity in any of the contemporary records!

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

mysteries! Behold the strenuous champions of Divine Truth! On the last day at the last judgment they shall be burned in the middle ditch of the amphitheatre by these barbarians. "This is the final spark of the woe to come."

They are beyond belief patient of heat, cold, fasting, and every kind of toil, but utterly impatient of injury, and prone to vengeance. Wherefore if a louse or a gnat sting them they put it into their mouth for no other reason than that by the law of retaliation they may chop, grind, and crush it with their teeth, and spit it out. Nothing pleases them more, they openly boast, than to return evil for evil, nor can they easily be at rest till they have satisfied their minds by the torture of their enemies. They are offensive to look at, savage in their dress, wild in their mode of life, but warlike and unaccustomed to slavery. They are as swift as the wind, often outstripping horses in fleetness of foot and Cretans in swimming.

In whiteness of soul they are superior to many of our countrymen, and in whiteness of body they are equal to some, and, in my judgment, would perhaps be so to all, if they cared for cleanliness. But as things are, what with fat and the scorching heat of the sun and the sharp pigment they put on their faces, they have grown dark and are of a swarthy brown colour. They have lively bright eyes, and the whites of their eyes and their teeth are fairer than snow. The pupils of the eyes are of a shade between brown and yellow. They have small feet and feminine hands; they are lightly built, and almost all snub-nosed. Those who live near our Cape are of middle height; but the inhabitants of the remote parts of this region are shaggy fellows, with taller and sturdier frames, and with frizzy hair.[3] Among them has been seen a king, Longurio, twelve foot high, with hair all over his body thicker than a water spaniel's.[3] To these latter the shortness of our countrymen is a matter of contempt. Sometimes they are bald in front; sometimes they wear beard and moustache and shave their heads. The women have large breasts. With the rarest exceptions I never saw one among them that was marked from birth, fat, hunch-backed, squinting, or that had varicose veins, a swollen paunch, flat feet or spindle-shanks, or one that went bow-legged or knock-kneed or had misshapen limbs of any kind, nor did I ever see one blind of an eye nor halt in his speech, nor

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

with a prominent navel or a prominent nose. If there be one lame among them, or one maimed in hand, arm, eye, or any other member, that defect he owes to enemy, wild beast, or accident, not to his mother; for the women there, in comparison with other lands, are less subject to disturbance and weakness of the mind, they have healthy bodies, beautifully proportioned limbs and sturdy frames, and they bear splendid children whose vigour only age can weaken and destroy.

Our countrymen went on a trading expedition some distance from this place and encountered a people whose wits were not all of wood; for when our men, who as it happened were nicely groomed, and had either shaved or not yet come to grow a beard, were spreading out their wares for sale and inviting purchasers, this people cast a humorous scoff at them, that they should summon their husbands if they wished to come to terms, for they never did business with women. This from savages![1])

Their hearing is quick, their sense of smell acute, and their sight, as I have said, so keen that when in quest of honey they perform the amazing feat of following with their eyes the tiny bee in its flight to the honeycomb whether it be lodged in a lofty rock or hollow tree or hidden cave. And if perchance, owing to the intervention of thicket, wood, river or other obstacle or hindrance, the bee should elude the sight of the pursuer, then he checks his course, turns his face towards the west, and diligently watches for another bee winging its way on the track of the former; this then serves him for a guide and brings him to the desired prize[2]).

Moreover I have observed that our Africans are led to the bee's nest by the song and flight of a certain little bird that is very fond of honey[3]). It is said that other birds give

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search of honey," he says, "the man will follow the bee as far as he can with his eyes, say at least 15 or 18 yards; in that line of flight he will search for a dropping of the bee and will find it; he will then in the next line of 10 of 15 yards search for another dropping, and the line of these two droppings will indicate the course the bee took to the nest . . . There is a Hottentot at Warmbad who is a great expert in brewing honey beer . . . This fellow told me himself of this manner of finding the honey by following up the droppings of the bees." (*Trans. S. Afr. Philos. Soc.*, 1896, Min. Proc. p. xvi).

[1]) Popularly known in S. Africa as the "honey guide" (*Indicator* spp.). The natives of Bechuanaland and elsewhere still obtain honey through the agency of this bird, as described by G., and are always careful to leave a little behind in payment.

10: Grevenbroek F-5 (ca. 1694) 1933
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Cape Hottentot
South Nguni FX17

H 825 warning in places beset by lions or other wild beasts. And I myself have seen some that betray the presence of snakes. It was by the help of one of these that I came upon a ten-foot, parti-coloured tree-snake, with a very sharp tail and of beautiful appearance, which was, without doubt, H intending to seize the bird, or its young, or their nest. An additional proof of their keen sight is that native watchers 151 on shore most faithfully discover the approach of ships to this harbour long before they are visible to European eyes; so that it might be said that in sharpness of vision they rival that Sicilian, who, if we may believe Strabo, did from the Lilybaean promontory count the vessels of the Carthaginian fleet as they sailed out of their own harbour.

H It is a notable fact that nature has adorned the heads of 142 the Hottentots with the thick wool she has denied to their sheep. The sheep I should describe as *rusimones*, or hairy. 231 A leg of the local mutton does not, owing to their hateful gourmandise, tempt the nice palate of our dainty countrymen so powerfully as a shoulder of European lamb.

H They live for the most part on beef, mutton, all sorts of 262 game, and other flesh that suits their taste, well roasted or [252] boiled. They also eat sea fish and river fish, and in this they differ widely from the inhabitants of the inland parts, who refrain from every kind of fish, even shell-fish[1]). They live S [262] also on wild fruits and roots, and other unpurchased victuals; and whatever else hunger and the belly that is the dispenser of invention has taught gluttons to devour, this they swallow down into their insatiable maws; nor does that barking dog, their stomach, spare whales or other monstrous fish which the tide casts dead or alive upon the shore. Such are their choice feasts!

H In eating liquids, or liquid food, they use spoons fashioned 415 of ox-horn, and sometimes also sea-shells. Or they dip 321 sponges in honey or milk and suck them.

S They reject and refuse the flesh of boars, wolves, lions H and other wild and carnivorous animals, as unclean, 262 forbidden, and nourished on filth, nor do they think it S right to taste butter and eggs. Boys may eat the flesh of [272] hares, but only until provided with a wife. All refrain from sheep's milk as injurious, saving children who are allowed the use of it.[1])

[1]) This applies to the AmaXhosa, of whom the survivors of the "Slaveniasse" reported that "they eat no fish, nor anything that comes out of the sea." (Godée-Molsbergen, *Reizen in Zuid-Afrika*, iii, 62).

* 81 [see pp 180-81 for footnote. - Ann'ys F]

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Hitherto I have used the term "Hottentot", without in any way defining the type, and I think that it would be as well to indicate before going any further, the meaning of this term, so that it can serve us as a criterion of the racial affinities of the Links. The best definition available is one by Fritsch (27), which seems to be a combination of his historical researches and his own observations :—" The general character of the Koi-koin (i.e., Hottentots), is that of a people with a characteristically fallow, yellow-brown skin colour, very matted, twisted hair, narrow forehead, high cheek-bones, a pointed chin, of middling height, and of slender, though good build, with small hands and feet ; the skull is platystenocephalic."

Such a description agrees on the whole with the Hottentots described and depicted by Daniell, Burchell and other travellers.

The Rev. George Schmidt of Genadendal (28) has left us a description of the Hottentots of his time which is substantially the same, though not so full as Fritsch's : " *Die Statur ist verschieden, jedoch mehrentheils klein, die Farbe röthlich, im Gelbliche spielend ; die Haar wie schwarze Wolle ; die Lippen vortstehend ; die Nase platt, wie den Mohren.*" So that we can continue to use this term as it has been used by Europeans from very early times to indicate the people whose language differentiated them from the Bantu on the one hand and the Bushmen on the other. But if we are to give this term any physical anthropological meaning we must necessarily have before us the Hottentots as defined by Fritsch, and described and depicted both by Fritsch and by these old travellers such as Daniell, Le Vaillant and others.

Here, however, a difficulty arises. We can easily differentiate the Bantu from the Bushmen and Hottentots ; whether the Bushman is physically the same as the Hottentot or not, is more difficult to say, the evidence on this point being somewhat inconclusive.

The authors we have discussed above differentiated between the two races as far as language, culture, and external appearance went. The earliest settlers and travellers on the other hand, did not apparently consider the Bushmen as a separate race (29), and this is in accordance with modern practice (see Dart (12) and Shrubsall (30)).

Sparrman (31) was the first to give us any idea that such a distinction could be drawn, and among later writers we find Fritsch (27) and especially Broom (3) maintaining that the Bushman is of quite a different physical conformation to the Hottentot.

I do not propose to go into this question in any detail, but I think that for the purpose of this study the " Bush type" as defined by Drennan

12: Maingard D-5 (1931-1932) 1932
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121 144 (11) and Gear (32), which may or may not be co-extensive with the Bushman proper in its distribution, can be regarded as sufficiently distinguished from the Hottentot both in form and features to be recognisable when it occurs in a Hottentot tribe. The average Links Korana is found (see later) to be practically identical with this " Bush type."

A Korana may be defined as a person definitely known to belong to the Korana division of the Hottentots.

This brings me to the matter of nomenclature. It does not seem to me justifiable to use such terms as Hottentot, Bushman, and Korana, without any qualification. They are linguistic and cultural terms after all, and such terms rarely correspond exactly enough with the racial group to eliminate all possible sources of confusion. Recognising these difficulties, previous writers, e.g. Shrubsall (30) and Laing (37) have used the term " San " race as an alternative to " Bush " race.

A specific instance of the confusion made possible in this way is seen in the fact that the Korana have been described as " Australoid Hottentots," yet we shall see subsequently that one group of them is somatometrically indistinguishable from the " Bush type."

It is therefore most convenient for the present to use the terms referred to in the perhaps loose, yet understandable manner in which they have been defined above.

C. PERSONAL OBSERVATIONS ON SOME MEMBERS OF THE LINKS KORANA

144 What I have discovered by personal observation corroborates the historical evidence in all points but one. I find that the Bantu, who as we have seen played an important part in the history of the Korana, had little influence on the physical conformation of the Links tribe. They mixed, indeed, but the mixture seems to have affected the Bantu more than it did the Links branch of the Korana, for it is plain to see from their general appearance that the Batlaping have a good deal of Kora blood in them (see passim historical review, p. 127). The Bantu has been submerged in these " Hottentots."

1. *External Appearance*

127 142 Data on external appearance are of some value as indications of what we may expect to find from measurements, especially as they are scattered through the earlier literature from which measurements are absent. Take skin colour. The range of variation of this character in the

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

present-day Korana of the Links tribe alone is clear evidence for the mixed ancestry of these people. In this respect some are indistinguishable from the dark brown (almost black) of the Bantu, others retain the original yellowish-brown colouring of the Hottentot so well depicted by Daniell (26).

Most of those examined were yellow-brown to dark brown in colour. Some, but not many, showed the reddish tinge which Fritsch considers to be especially common among the Korana: "*Sein auch konnen rötlichen variatäten haufiger bei den Koranna vorals sonst, ohne dass gerade der Verdacht einer Beimischung fremde Blutes ersichtlich zu sein brauchte.*" (27).

According to him they are very similar in skin colour to other Hottentots, i.e. "a muddy, yellow-brown (fahler, gelb-brauner Hautfarbe) —Nos. 4 and 5 of his skin colour tables, but on the whole somewhat darker ("*etwas dunkler.*") No. 6 is the yellow tint noticeably tinged with red, which he says is more often seen among the Korana. His tables, however, do not show quite enough yellow in their background to correspond exactly with the shades seen in the skin of living Hottentots observed by myself except for very dark individuals showing traces of Bantu admixture. One still sees to-day Korana of very light coloration. There were many more light coloured Korana formerly. Fritsch himself says that the Hottentots were originally light coloured. This we see in Daniell's pictures of Korana subjects painted in 1801. He again has a shade too much yellow in his pictures to portray Korana of the present-day, but we are entitled to assume that his drawings represent accurately what the average Korana looked like 150 years ago when most of them showed the Hottentot features regarded as typical by him.

That Truter and Somerville (loc. cit.), both members of the same expedition as Daniell, described the Korana of this period as very mixed is not inconsistent with Daniell's portrayal of Korana types. It is justifiable to presume that he would choose for that portrayal those subjects who were most typical of the people he was dealing with.

Most descriptions up to 1872 (cf. Burchell, Anderson loc. cit.) agree in calling the Korana light-coloured. Then again Holub (22) in 1872 says that they vary in complexion from "dull black to deep brown," and in another place he speaks of the "yellow-brown countenances of the Korana." Two such contradictory statements may mean anything and it is best to rely on the careful observations of Fritsch who, at the same date as we have seen, thinks them not unlike other Hottentots in skin-colour.

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

144 Hence although we cannot be sure just when the impurity of the Korana owing to mixture was first noted in their external features, we can put it approximately at the beginning of the 19th century.

142 144 Nearly all the subjects examined showed signs of " Bush " admixture in their external appearance—rather dark in colour, but not so dark as the Bantu, short in stature, with small hands and feet, the typical peppercorn arrangement of the hair, wrinkled face with high cheek-bones and square angular outline, with little prognathism when seen in profile, and the lips not unduly thickened. Steatopygia was present in all the women seen, with the exception of one who was of mixed Griqua-Korana descent.

142 Two individuals, a man and a woman, were not so characteristically Bushman in appearance. They were light complexioned, but taller with comparatively large heads. The man (No. 6) had a well-developed supra-orbital torus, but the measurements taken show that he also had " Bush " characters.

127 142 Fritsch clearly recognises the complex of Bush and Bantu elements in the Boshof Korana. He differentiates two types, one fairly tall and well-built, the original " Hottentot " type, and the other small, misshapen, approaching more nearly to the Bushman in appearance. He also describes a type due to the admixture of Bantu blood : " Auch *Kafferblut ist in jetziger Zeit wohl in betrachtlicher Menge unter ihnen vertreten*," giving as an example of this last *Zwart Jaan*, chief of the Boshof Korana. Except for the darkening of skin colour in some of them, Bantu characteristics are not conspicuously shown in the members of the Links tribe examined.

2. *Skeletal Characteristics*

127 Only three workers have hitherto published data concerning the skeletal characteristics of supposed Korana. Fritsch (1872) (27) only gives details of two skulls and two skeletons from Boshof which may or may not be Korana. Shrubsall (1897) (33) does not go into the subject very fully, he contents himself with touching on a few points in which Korana skulls of uncertain origin, as he himself admits (30), differ slightly from other " Hottentots," presumably he says, because of Bantu influence. Lastly, Broom (1923) (1), whose material from graves (not confirmed as those of Korana) is doubtful, if Dreyer is to be believed (34). Allen's Australoid skull from Mistkraal (8) is, of course, not Korana, because the Korana were never known to be in the neighbourhood of Port Elizabeth. The possession of Australoid features is not necessarily a characteristic of

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
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Owing to practical difficulties of measurement the nasal index is seen to vary over a wide range but is definitely platyrrhine in all but three cases, (Nos. 6, 8 and 9), one of whom is of mixed descent. Cranial capacities were calculated by means of the Lee-Pearson formula corrected by the addition of 200 cc. (Drennan op. cit.) The figures obtained show a relatively low capacity, all were microcephalic, except the two largest (Nos. 6 and 11), which were mesocephalic. In stature the Links individuals are short, the tallest not exceeding 5′ 6″ in height, the average for the group is about 5′ 3″. The Intermembral index was calculated from direct limb measurements. Indices ranging between 72.1 and 87.5 were obtained for Links. Such results in the Korana are remarkable, for, according to Drennan (11), this index in the human race does not go higher than 83, the index for the Pygmy, and in the Bushman it only reaches 67.

To sum up, we may say that, according to this material, the average Links Korana of to-day is a mesaticephalic, microcephalic, platyrrhine, orthocephalic, chamaeprosopic individual, of short stature and fairly dark complexion. He shows little prognathism or eversion of the lips. In fact he is essentially the same in form and features as the type we have learnt to call the " Bush type."

This short resumé of the chief physical features of the Links group should be contrasted with Shrubsall's description of the " typical Hottentot " skull—" a true Hottentot skull may be briefly described as dolichocephalic, akrocephalic, leptoprosopic, mesoseme, platyrrhine, and leptostaphylinic " (33).

If Shrubsall's " Hottentot " standard is to be accepted, it follows that these Links Korana, in spite of the fact that they are Hottentots, are anatomically speaking not Hottentots, but are Bushmen.

The position we have reached then is this :—that in the published work of the three earlier writers on the physical anthropology of the Korana, there is nothing to show that their material was of unquestionable Korana origin.

Hence investigation of persons or skeletal material of definitely known Korana origin is necessary to discover what the skeletal characters of the Korana really are. We know from the historical evidence that the modern Korana are extremely bastardised. They nevertheless did, and some of them still do, present typical " Hottentot " features as defined above. The typical " Hottentot " features persisted in one woman seen at Bloemhof, whom I was unable to measure. She was so like a subject

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

of Daniell's, that she could almost have stepped out of the pages of his sketch-book. Her skin was of olive-yellow tint, her face was broad with high cheek-bones, coming to a point at the chin which was so characteristic of the Hottentot of the earlier descriptions. Nevertheless from the somatometrical evidence (i.e. from investigation of a group of definitely known Korana), we can refer *most* of these particular Korana to the "Bush type." They do not conform to the definitions laid down both here and by Shrubsall for a "typical Hottentot."

This may be because (1) of the known Bushman admixture in the Links, or because (2) the typical Hottentot has not been accurately described.

We may rely on the evidence relating to the external features of the "typical Hottentot," for, as we have seen elsewhere, it has been extensively corroborated.

We cannot be so sure about the evidence relating to skeletal characteristics. In information derived from skeletal material a possible source of error may exist. There is no way of knowing in a good many cases the actual origin of such material. The investigator has to take it on trust, unless the pre-burial history is accurately known.

It is in deciding questions that might otherwise be in doubt that field work is so desirable in South Africa.

L. Schultze (36) investigated the external appearance of the "Nama Hottentots" in this way, but unfortunately took no measurements. His results go to show that the Namaqua are also very mixed in their features showing both Bushman and Bantu traits. He mentions that prominent eyebrow-ridges are found in the Nama also.

The presence of two persons among the Links (Nos. 5 and 6) having well-marked eyebrow-ridges, confirms Broom in ascribing "Australoid" features to *some* of the Korana, but in view of Schultze's findings among the Namaqua and the fact that such features have been found elsewhere amongst Bushmen, the possession of Australoid features is not to be considered characteristic of or even common in these Links Korana. These features could have been brought into the Korana by such "Australoid Bushmen," especially as both Links showing eyebrow ridges were Bushmanoid. There is even a possibility that they are Boskopoids. A surprising fact that emerges from these considerations is that there is little trace of Bantu influence apparent in the physical structure of the Links. Yet we know from the historical facts that they have lived in close alliance with the Bechuana for many years.

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE I.

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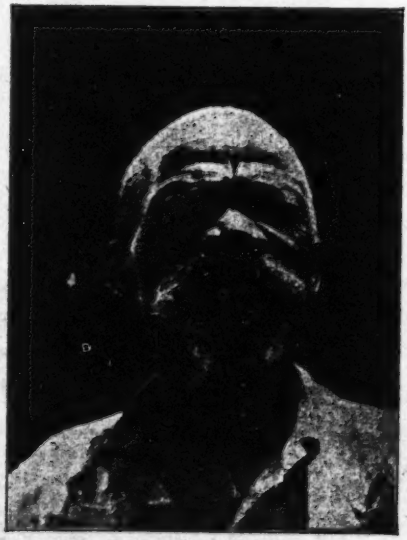
Xras (Schweizer Reneke.)



Sele:ki (Schweizer Reneke).

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE II.

115
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Tabab (Bloemhof).

Kheis (Bloemhof).

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE III.

115
142

A. and B.
Abraham Links.

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE V.

115
142
292
534

Matiti plugging a Flute

Matiti blowing a Flute.

Method of blowing the *Reed-Flute.*

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE VI.

115
142
192
534

Gotis playing the *Khaːs.*

Selocki playing the *Goras.*

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE VII.

115
142
292
534

Tabab playing the *!Gabus*.

Korana boy with a Bull-Roarer.